to suppose one perfect living and understanding being to be the original of all things, and the architect of the whole universe.

Thus we see, that the Hylozoic Corporeal 1st is really an Atheist, though carrying more the sem-,blance and disguise of a Theist, than other Atheists, in that he attributes a kind of life to matter. For indeed every Atheist must of necessity cast some of the incommunicable properties of the Deity, more or less, upon that which is not God, namely, matter; and they, who do not attribute life to it, yet must needs bestow upon it necessary self-existence, and make it the first principle of all things, which are the peculiarities of the Deity. The Numen, which the Hylozoic Corporealist pays all his devotions to, is a certain blind she-god or goddess, called Nature,,or the life of matter; •which is a very great mystery, a thing that is perfectly wise, and infallibly omniscient, without any knowledge or consciousness at all; something like to that rwv WScDv *aiv^a* (in* Plato) *D$_{eRep-1\ 5<}$

7T£pt TOU *tVVOV%OV* jSoAfJC ™?C *VVKT£pi$Og,*
**that P' 468'**

vulgar enigma or riddle of boys concerning an eunuch striking a bat; aman and not a man, seeing and not seeing, did strike and not strike, with a stone and not a stone, a bird and not a bird, &c. the difference being only this, that this was a thing intelligible, but humorsomely expressed; whereas the other seems to be perfect nonsense, being nothing but a misunderstanding of the plastic power, as shall be shewed afterwards,

iv. Now the first and chief assertor of this Hy-Jozoic Atheism was, as we conceive, Strato Lamp-sacentis,* commonly called also Physicus, that had

* Vide Piogeu. **Laert.** scgm. 58. p. 298.